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THE WORLD IN A BAD WAY.

The affairs of the whole world are rapidly hastening to a crisis. This truth is as apparent in matters of morality as in any other direction.

A short time since we ventured the suggestion that the horrifying exposures of sexual criminality in England, the bestial practices that were a short time ago brought to light among civil and military officials in Ireland, and the more recent conspicuous instances of flagrant immorality in high places in the United Kingdom, were but the forerunners of still more startling facts yet to be brought to light. It was held that this frightful revelation would not be confined to Great Britain, but that circumstances would gradually show that the social structure of the present generation is rotten to the core. It will yet be made clear that the assertions of such prominent moralists as C. H. Spurgeon are correct in venturing the comparison between the moral status of many cities in the nineteenth century with that of the historic "cities of the plains" which were wiped out of existence by the purifying element of fire.

As if in verification of the position assumed regarding the coming exhibit of general demoralization, a few days ago some of the journals of France began an agitation in favor of the adoption of measures looking to the interests of morality in that dissolute nation, some of whose filthiness they uncovered—sufficient to give an inkling of the general situation. Yet the French shortly before had been hurling denunciations at England because of her corruptions. But sensuality and hypocrisy are closely allied, and render the condemnation of the wicked complete.

One class of exposures develops another, and one representation will doubtless be followed by another, going from nation to nation in the form of a moral epidemic, until the folly and wickedness of the world is shown in all its hideousness. As the hand of Omnipotence has been displayed in all the developments of the past history of our globe, so should it be recognized in the present phenomenal situation. The Almighty has decreed that a better condition shall shortly obtain. To produce peace and righteousness He will not destroy the eternal principles of truth which He has established, one of which is the free agency of man to choose the good or the evil, but by the principle of eternal justice, when humanity has so perverted His laws and the order of nature that there is no prospect of drawing them by inducements into the path of rectitude, He will sweep the wicked from the earth as with the besom of destruction by various means. He will waste them away by visitations of various kinds, because nearly all flesh has become corrupted before Him.

The "Almighty will be justified in all his works;" therefore He will cause the wickedness of the wicked to be proclaimed as if voiced from the housetops, and all people shall know concerning it.

This is a wicked generation, and the Lord has decreed through the Prophets that it shall be visited with terrible judgments, which are at the doors. Men may attribute to the positions and movements of the stars the turbulent state of the times, including not only distressing upheavals and commotions in society, but the natural elements at war, spreading death and destruction as the result of their struggles, but God will eventually show that He is supreme, and controls everywhere.

A NEW ENGLAND MAN ON THE "MORMON" QUESTION.

AN influential and liberal-minded citizen of New Bedford, Massachusetts, has written a private letter to a friend in this city, from which we are allowed to make some extracts. It will be seen that the hypothesis he indulges in as to the result if plural marriage were permitted throughout the world is by no means applicable to the Latter-day Saints, for they neither believe nor advocate that the practice should be general throughout the world. With the Saints it is a matter of religion not license, and, to use his words it is "conducted in good faith and with pure and honest motives, by an intelligent and strictly honorable people." Its result among them is not to be judged by the imaginary effect of unrestricted license among people not

actuated by such motives. It might be questioned even whether the practice of plural marriage throughout the world would result in any worse condition of things than already exists, but that we do not care to discuss at present. Some other reason must be sought for than that which he assigns to account for the world's opposition to the practice of the principle among the Latter-day Saints, as no such consequences as he pictures are here found to result from it. Here is what he says:

"I have read the papers you sent me quite carefully. In the last one was an address to the Saints throughout the world by John Taylor and Geo. Q. Cannon—excellent! I don't see how any one except a devil could find fault with it. Also a discourse by F. D. Richards—excellent and true. I don't see how any one can find fault with "Mormon" discourses, such as I have read, that believe anything in the Bible, polygamy possibly excepted, and so far as that is concerned I think it had better be left entirely to the "Mormons" themselves. If it is not a heaven-ordained institution, I don't see that there can any serious consequences result from it if conducted in good faith and with pure and honest motives by an enlightened, intelligent and strictly honorable people. But I think it would be a very dangerous institution to be established in the community at large, as there are so many worthless scamps that would marry for a day or a week wives almost without number and throw upon society countless numbers of helpless infants, besides making marriage a mere license for villainy and wrong. It would not only disorganize society but have a tendency to lower the condition of the people to the level of apes and baboons. What gives society its strength is its beautiful and quiet homes, but when these are unprotected or abandoned, and a man may marry a wife in every village it does not require any hand writing on the wall to tell its fearful consequences. It seems to me that this is the reason the people are so bitterly opposed to polygamy. They feel and believe that it would utterly take peace from the earth, that it would soon disorganize society, destroy all home influence and cause murder and rapine to be the order of the day. As it looks now polygamy will not be tolerated under this government unless there should be some special interference of Divine power. So intense is the feeling against it here that if the Edmund's law, so called, does not entirely prohibit it the people will demand that the government permit mobs or that the military be ordered to destroy it at whatever cost. Now I have written you fairly what appears to be the sentiment of the vast majority of the people, and I trust you will not think it unkind in me to write you the facts in the case however unpleasant they may be.

In regard to your so-called courts of justice, I think you have just cause of complaint. Such courts would not be respected at all here; indeed they would not be permitted unless the price of dynamite went up materially. Every person has a constitutional right to be tried by a jury of his peers, and no court has any right whatever to take away that privilege. If you are tried by a jury of blacklegs and thieves under pretense of law, it seems to me you have a right to resist it in any way you can.

SMALL BUSINESS.

THE regular out and out anti-"Mormon" organ, and the journalistic exponent of the Young Democrats, published in this city, continue to snap, snarl and scratch at each other, like a couple of irate tom cats.

For unadulterated vileness the "Liberal" organ continues to carry the palm, but for small-souled mendacity its more insignificant antagonist is creeping near to its lamentable level.

The smaller calibre sheet appears anxious to make the fact conspicuous that its combative attitude towards its more bulky opponent is not incited by a pro-"Mormon" predilection. Its feverish anxiety to destroy the force of accusations in that line, aimed at it by the *Tribune*, are so conspicuous as to be diverting to the penetrating spectator capable of weighing and analyzing the politic conduct of superficial individualities. Occasionally when the morning vituperator injects a flagrant anti-"Mormon" fling into some current incident of the hour, the lesser evening light not only whistles the same tune, but pipes it in so loud a key as to denude it of any resemblance to music. So without being aware of the fact, it plays the part of pantaloons to the antics of the sharper and more witty clown, and for its parrot-like imitation of the latter it receives the application of the clownish kick upon its rubber-lined posterior. The position is a humiliating one, but when the capacity to distinguish between a compliment and an indignity is limited, the resultant suffering is not likely to be excessively intense.

A case in point is before us: Richard Oliver, a resident of Sugar House Ward, who has the reputation of being a wife-beater and bully, is charged with an assault upon Mrs. Mix, wife of one of the guards at the Penitentiary, and with attacking Mr. Mix with a hay-fork, inflicting a couple of stabs in his thigh. In its account of the affair, the *Tribune* states that

Oliver is an "apostate Mormon," but that he learned his brutality before he left the Church.

The pusillanimous imitator, in this line, of the sheet last named headed his report of the incident with "A Wicked Wife-Beater," and began its account with—"Richard Oliver, an English Saint, about forty years old."

Even the *Tribune* was sufficiently candid to admit that Oliver is not now in the Church, but the *Democrat* evidently not wishing to be outdone in the matter of anti-"Mormon" splenetic malice, went beyond that position, and made it appear that the unsavory character now in trouble is in "Mormon" fellowship.

The meanness as well as the mendacity of this utterly contemptible thrust is exhibited in its ugliness when the fact is stated that Oliver has never at any time been connected with the Church, and both the originator and imitator in this small-souled attempt to render "Mormonism" responsible in some way for Oliver's brutality, know that the Church has no use for such characters. The laws and regulations of the body-religious with which the Saints are associated enjoins and demands purity and rectitude, and how lost to all sense of honor must be those who step out of the way to pick up filth of the kind described to throw at the Church. But it does not stick upon the object at which it is aimed, as the projectors of the missile will discern by examining their own fingers to which it clings.

The members of the "Young Democracy" have started out with the attainment of political success in their eye. They are traveling the road marked out—in exquisite irony—for young political aspirants by Bob Burdette, a prince of humorists. He warns the ambitious youth against forgetting to pitch into the "Mormons." The latter have no friends, therefore the louder the young man shouts against them the more popular he will become. It is not necessary to tell the truth when this line of action is adopted. The more flagrant the falsehoods uttered the better, so long as the pitching in is done vigorously. It is so magnanimous, especially on the part of many of the Young Democrats. It is exhilarating to see them hacking and slashing at the bridge that carried them over and at the system that made them, so far as the advantages they may possess are concerned, what they are.

DO NOT JUDGE IN ADVANCE.

THERE is a lull in the anti-"Mormon" raid. Proceedings against quite a large number of them are pending, however, and will re-open toward the latter part of next month, when trials for "unlawful cohabitation" will begin.

In the meantime speculation is rife in relation to the stand that will be taken, while under legal fire, by various individuals who have been placed in jeopardy, and upon some there has been a disposition, with some people, to pronounce judgment in advance. Conclusions of this kind are not only premature, but when they assume the position that the persons to whom they refer will "fly the track" by a renunciation of religious principle and family, they are decidedly unjust.

The course that will be pursued in individual cases can only be matters of opinion. Decisions ahead in reference to certain cases are too much of the nature of the proceedings against "Mormons" in the courts, it having come to be pretty generally believed that accused persons are convicted in advance. There is some ground for the prevalence of the latter sentiment, because future cases may be measured by those of the past, everything being prepared and operated for the purpose of insuring victory to the prosecution. But in regard to what will be done by individuals pursued it is different. They are placed in positions they have not previously occupied; therefore there is no base on which to found a just conclusion. Speculations and inferences of the character referred to must therefore necessarily be useless, while to some extent injurious to those to whom they relate. Let time and circumstances prove men and things.

The reason why there should be a withholding of expressed views on this subject is that no person should be placed in an unenviable light until he has demonstrated that he is deserving of the treatment. It is regrettable enough to have to do it then. But it should never be done ahead of conduct that warrants it.

Scarcely a graver insinuation could be cast on a man than to intimate that he will desert his duty under high or low pressure from any source. Especially is this the case with Latter-day Saints who are being pursued by the terrors of a harsh and unjust special law, administered with vindictive cruelty.

On the one hand he sees before him at least temporary separation from and the denial of the privilege of caring and providing for those dependent upon him, consequent upon his being incarcerated in a foul, unwholesome prison to the extent of the law under which he is proceeded against. He sees also his subjection to the penalty of fine provided for in the same statute. He sees the galling deprivation of freedom which the situation involves, combined with treatment unfit for animals. Painted in the brightest colors, the picture is susceptible of receiving, it is yet as repulsive

as the face of an ugly cadaver. From it a sensitive soul recoils. He who does not look upon it as something that the natural man would seek by every honorable means to shun, can scarcely be called a man in the genuine sense of the term.

The prospect has but one redeeming feature, which must be the mainstay of the victim—he is subjected to it because he adheres to principle. This denudes the position of the element of degradation with which it would otherwise be clothed. It relieves the subject of what we hold to be unwarrantable and inhuman persecution from a feeling of mortification, which would be inseparable from the condition were it associated with real criminality. He is placed there for practically sustaining what he is convinced is a religious right and principle and a moral obligation. Therefore, while in bondage he may be free—because uncontaminated by the taint of dishonor.

But let the picture of the situation involved in the declination to abandon, under pressure, family ties and religious principles, be painted in its most gloomy and hideous hues, it is a cheerful scene compared with the position that results from concession to the demand for renunciation of those sacred obligations. The individual who takes a course of that character suddenly precipitates himself from true manhood to debasement, and proclaims himself a coward and a hypocrite. His former friends, who may have heretofore reposed confidence in him, view him with distrust if not with positive aversion, which a long lifetime of endeavor to retrace his steps even could only mitigate, but would not obliterate. Even those who would outwardly applaud his recreancy, would in their hearts despise him, for in them even, on a natural principle, is at least a secret respect for a man who, under all circumstances, squares his conduct with his profession. Inwardly if not openly they say, as did the anti-"Mormon" organ in reference to F. A. Brown, who announced his intention to stand by his religious principles and family come what may—"Here is a man." By parity of reasoning had he taken an opposite course he would have shown himself to be no man.

The only solace that the renegade from faith and family can hug to his wilted soul is the fact of his freedom from imprisonment. But at what a price is this immunity purchased! To save his precious self he casts adrift the wife who has given him her heart's affections while in the bloom of youth, and who has borne him children. Toward her he performs an act of surpassing cruelty for, if she be true to her nature the abandonment consigns her to the slimy cavern of despair. He avoids the consequences of an infernal law himself, and lets its malignant results fall upon the head of a helpless victim, whom he had sworn to protect, love and cherish.

Added to all this, is the fact that he who resorts to renegation proves that his association with "Mormonism" has been a living lie, else he carries about with him to the close of his mortal career, the conviction that by his recalcitrant action, he has practically denied the faith; therefore there is an end to his progress; and that in a moment of selfish weakness he has released his grasp upon the promises connected with an endurance of faith to the end.

These are some of the many considerations that should lead people to be careful in passing judgment upon what they prematurely presume will be the future course of individuals when they shall be put to the test in the courts. From the standpoint of a true Latter-day Saint, no baser reflection could be cast upon a man than to insinuate that he will "fly the track" when the moment of trial arrives. Time alone can tell. Accomplished facts are, in this matter, the only sound basis for correct judgment.

THE CHINESE QUESTION LOCALIZED.

It appears that Chinamen are becoming somewhat numerous in Ogden. So much is this the case that their presence is being made the subject of a boisterous agitation on the part of the secret organization known as the Knights of Labor, joined probably by some others.

These agitators have betrayed a feverish anxiety to get rid of the Mongolian residents, the disposition being betrayed by threats of violence. A meeting on the subject was held in Ogden on Tuesday night, the speakers being A. Heed, who rejoices in the title of "Judge," Robert Wilson and Gen. Nathan Kimball.

The speech of the first person named entitled him to be classed with the lowest grade of "sand lot spouters." According to the report of the proceedings in the *Ogden Herald* he characterized the Chinese as closely related to dogs, intimated that a resort to hanging would not be an unpopular means of ridding Weber County of their presence, if more pacific measures failed. He appeared to look upon their expulsion by coercion as quite the thing. He also indulged in the usual clap-trap about advocating the cause of the workingman so long as he could raise his voice, showing unmistakably that he was hunting for the

ears of the groundlings. Subsequently, in reply to Mr. Kimball, who differed from him, he vented his ire upon the General in a torrent of profanity, after the fashion of a fellow of the baser sort. Nor was Mr. Kimball a whit behind him in that respect, his remarks being freely interspersed with grossly profane expressions, characteristic of both his private conversations and public utterances.

The whole affair appeared to be grovelling and unreasonable, the only redeeming feature being the speech of Mr. Wilson, who appears to have been more temperate and consistent in his expressions than either of his companions.

In nearly all movements of this class it will be discovered that those who occupy the front ranks in the agitations are demagogues, who seek either profit or popularity, or both, by tickling the ears of the "poor workingman." It will be found on investigation, as a rule, that all they have done for the class whose cause they pretend to champion, is to stir them up to overt acts, that are opposed to all proper principles that should govern humanity and that finally rebound upon themselves.

The real friend of the workingman is the individual who, if he be one himself, shows his fellows an example of skill, industry, temperance and frugality, causing them to emulate his course in creating a preference and demand, and consequent proper remuneration for their labor. If he possess means he will use it and exercise his ingenuity in creating labor, and when furnishing it he will not remunerate its performance by other than a fair equivalent. In order to do his part practically toward the solution of the Chinese question, he will not employ that class in preference to people of the Caucasian race because he can obtain it cheaper. Anti-Chinese and pro-laboring man spouters, whose record cannot stand comparison with such harmonious requirements, are necessarily frauds, and when they advocate a recourse to lawlessness and violence they are the enemies of those whose cause they pretend to espouse.

We are opposed to the introduction of Chinamen into the community, for a variety of reasons. As a class, they are immoral. They are also, as a rule, in many respects filthy in their habits. Besides, on account of their mode of life, they do work so cheaply that they cause such a reduction of the price of some kinds of labor as to make it next to impossible for white workmen who are permanent residents to exist at the figures. But while they taint the moral atmosphere, are a hindrance to the maintenance of sanitary principles, and work an injury to the industrious poor among the white race by deteriorating the labor market, these evils had better be endured than that there should be a cowardly and lawless application of force to clear the community of their presence. They have a legal right to be here or anywhere, and none but legal and pacific measures are proper in investing the country of their presence. Agitators who advocate forceful methods to accomplish their desires, are enemies to good order, and should be frowned down.

The only feasible way to cause the Chinese to "go" is to cease to employ them. This is a legal right of all. A Chinaman is not, as a rule, a permanent resident. He is in this country for the purpose of "making a raise" on which to make the latter end of his life easy in his own country. If he fails to find a profitable field he will "go" elsewhere, and cause the question to come up to be wrestled with in some other locality.

Let there be no violence, nor even threats of its application.

THE SUMMIT COUNTY AFFAIR.

THE refusal of the Utah Commission and the canvassing board to go behind the Summit County election returns and investigate alleged frauds, is an action in the interest of corruption. The law, however, gave them a technical opportunity to decide as they have done, as it appears to require that the face of the returns should show cause for investigation of alleged fraudulent practices.

The Territorial statute appears, in this respect, to take it for granted that if any corrupt doings are engaged in, the fact of their existence would be sure to reach the canvassers, by evidences of irregularity on the face of the returns. The present difficulty, however, shows beyond question that in this respect the act is defective. It should include an authorization to go behind the returns on other good grounds besides the exhibition of irregularity on their face. The breach through which corruption may find a more or less easy passage should be remedied as soon as practicable.

In Section 18 of the Election Law the following clause appears, in relation to the examination of the returns:

"And if no irregularity or discrepancy appear therein, affecting the result of the election of any candidate, they shall accept said returns as correct."

This gives the color of legality to the action of the canvassing board in the present controversy, which was rendered comparatively easy by a grave blunder on the part of those judges of election in Park City who were mem-